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EDUCATIONAL INDIA

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Developing Devotion to School —The Why and the How

By G. S. KRISHNAYYA, M. A., Ph. D., (Columbia)

Principal, Teachers' College, Belgaum; formerly Educational Attache, U. S. A.

At a time when the reform of Secondary and Collegiate education is under active consideration, it might be well to draw attention to one important aspect. Many school and college heads have informed the writer that their old boys and old girls show no interest in their *alma mater* and have admitted that this neglect is more or less reciprocal. Men and women who have studied abroad point out that one of the significant features of the outstanding institutions of the west is the evidence of a strong corporate feeling, and that this devotion is conspicuous by its absence in most educational institutions in India. The aim of the article is to show how *esprit de corps* so essential from every point of view, can be stimulated and fostered.

It should not be necessary to say much to prove the desirability of developing a strong loyalty to one's school or college. Unfortunately, however, its importance is seldom appreciated until something goes wrong. So far as the school is concerned, such an attitude is an invaluable asset. The individual is made to feel the compelling power of the group standards towards the right kinds of conduct. The stirring up of group loyalty, and the arousing of collective pride, are bound to have "tonic" effect upon the conduct of the pupils. Concern for all the affairs of the school, its property as well as its reputation, is the result of the feeling that it is their institution, that it exists for them and not for the teacher or principal alone, It means respect for authority: in the class room, in the assembly-hall and on the play-fields. Group consciousness involves whole-hearted participation in every school activity. It teaches pupils to put the welfare of the school as a whole above the interests of the class, team and party. No better preparation for citizenship is conceivable.

From a psychological point of view, it may be said that the school spirit is an expression of the different form of the social instinct. There is the herd or gregarious tendency. There is sympathy, or the impulse to feel as others do. There is love of approbation, or the effort to please others, to stand well

in a group. There is—competitive and co operative activity. Further there is the attachment or loyalty to an ideal, a person or an institution. There is altruism which shows itself in regard for the welfare of others, and in the subordination of selfish interests. In addition to these tendencies there is the tremendous influence of folk-ways and more so the effect of corporate suggestion upon individual thought and action.

CONTRIBUTING FACTORS

It is a distinct advantage to have the building all by itself, preferably an architectural unit, either on an elevation, or away from crowded neighbourhoods This isolation, helped by a compound wall is in some ways symbolic of the attitude we seek to develop, safe from the divisive and disruptive influences of the outside world.

Boys are not likely to cherish the memory of events or incidents that were not pleasant at the time of occurence. Nor can a strong attachment grow towards an insittution with which pleasure and satisfaction have not been associated. So, school officers have to see to it that life at school is made happy, that opportunities for all-absorbing activity are amply provided. It is the privilege of the school authorities to direct the school life in such a way that all those with the capacity for leadsrship find places where their particular kind of talent is called into play—the active, practical minded, in leading games and the like, the artistic in art displays and dramatic performances, the scholarly where scholarship is needed. Excursions and holiday trips not only provide some enjoyable diversions and relief from the monotony of school life, but help greatly to weld the pupils into a body of intimate friends. Beautiful and attractive spots and lawns often lead to loving attachment and warmth of feeliug. The fact is that the school must seek to befriend the pupils, and in this go more than half way. Not until then will genuine devotion start growing. The chains which bind the *alma mater* to her alumni can be no other than the chains of love, and in the forging of these, pleasurable experiences play no small part.

It is useless te expect students to be proud of their school and college unless there are some things of which they may rightly be proud, and of which they are made aware. The more successful the school activities, the more pride will the students have in them. So the achievements and distinctions of the school and its students, past and present, should be given due prominence. The traditions of the school need to be kept alive and stressed. Admiration should be intelligent and informed, if it is to last. First develop a school of which its pupils may be proud, and then give them opportunities to express their pride.

PARTICIPATION IN SERVICE

The student who gives of his time, thought and energy to his school or college, cares for it the more because of his contribution. The greater the opportunities for student participation, the larger the number of faithful friends that the school will have made. Rowdyism, strikes and rebellion will be almost inconceivable. Many of the problems and responsibilities of the school, therefore, may well be shared with the pupils. The school must not only offer opportunities for the students to share in its work but should

also give them public recognition when they do a fine piece of work. Pupils' attention should occasionally be drawn to those aspects of the school which can be and ought to be improved. It is for us to see to it that our pupils find the reward of right action sweeter than that of wrong action, that they get the *taste* early, and that by much tasting, they come to have the desired preference.

A sense of responsibility is greatly assisted by a Students' Representative Council. While it is desirable to multiply chances for pupil co-operation in the many activities and affairs of the school, some type of organisation is necessary for providing participation in control. The pupils not only begin to share in some little way in the running of the institution, but have a legitimate channel of expression for their grievances and problems. Further, it readily enables the students to realise that the building up of good traditions and the maintaining of the reputation of the school or college is a joint responsibility. As mattters stand the school or institution is either an autocracy "run" by the Head Master, or Principal or bureaucracy governed by the teachers. It is certainly not providing the necessary training for self direction and life in a democracy.

UNIFYING AGENCIES

Another factor which is likely to help the growth and maintenance of a deep devotion is a certain degree of permanance in the staff. Student migrations too run counter to the establishment of school traditions. It is difficult for the most people —pupils and alumni—to maintain a steadfast attachment to an institution which is constantly changing in control and complexion. Above all, if the students of an institution are one body and that they and the staff together constitute the school or college, it is very necessary that unifying agencies, activities and experiences should be multiplied. In the first place, the possession of a common stock of knowledge should be made possible. A school or college hand-book dealing with the history of the institution, its aims, ideals and traditions, its apirations and achievements and its rules and requirements, and including a brief description of the different activities and associations in the school, and something about the members of the staff, will make for easy initiation and rapid assimilation. Through weekly or less frequent meetings, interesting talks and programmes, it should be possible to ensure a common body of knowledge regarding the history, traditions and activities of the school. At the beginning of the year a formal assembly could easily be held in which the head of the institution may welcome the new-comers, introduce the members of the staff and sound the note for the work of the year This would make the pupils, new as well as old, realise that they all belong to one academic community. Another formal convocation may appropriately and profitably be convened at the end of the year. Feeling oneself part of a large book in such concerted activities helps to foster the school "Spirit".

VISIBLE SIGNS

This sense of cohesion can be strengthened also by various visible signs. Badges, colours, styles and colours of dress—school uniform—are often used for this purpose and for the removal of class and caste distinctions. Distinctive school songs, school note books, etc., contribute

towards a similar effect. They mark out the boys who belong to that school from all the rest, and make them feel a sense of kinship to each other. It must be added that while these do sometimes become expensive, and annoying, within reasonable limits they deserve to be commended for far more general adaption in India, where group feeling is in urgent demand.

Unifying activities are not difficult to plan. Dramatic performance, debates, picnics, excursions, scouting, school magazines, exhibitions, assemblies, all tend to bring home the idea and the feeling that the students are the members of one body, and further, they increase the number and strength of the ties of kinship binding them together. Besides, they develop not merely group consciousness but group responsibilities. Inter-school sports, tournments and debates have the effect of making the students of one school stand over against those of another, thus in a way stressing their different loyalties. It is not suggested that class-room activities never exercise such influence. At the same time, it is useless to deny that residential institutions and those which encourage extra-curricular activities have a decided advantage over others. Working together day after day cannot but make the students of the class realise that they belong to one institution. But all too often class work is anything but pleasurable, and the association with each other is unavoidable and usually taken as a matter of course; whereas living together day in and day out binds the group together as nothing else can, and extra curricular activities arouse spontaneous all-absorbing interest, and occasion intense pleasure. Happy is the school or college where work within the class room partakes of the pleasing quality usually associated with work outside.

UNDESIRABLE POSSIBILITIES

The encouragement of exclusive attachment to an *institution* is liable to lead also to unwholesome consequences. A narrow loyalty can result in the familiar attitude, "My country, right or wrong", and the supersession of critical habits and a descriminating attitude. It may limit the pupils' vision and interest and have a very cramping effect on their minds. The tyranny of the majority which is likely to be set up, may strangle individuality for the sake of uniformity, and give no chance to the minority who may be in the right, and ahead of the mob. A cramping loyalty, a parochial outlook, and an intolerance of different views are serious maladies, and out to be prevented as far as possible This can be done largely by making the devotion more intelligent, and by occasionally breaking down the walls of isolation. The schools of one town may combine to play against those of another. The same thing is possible with debates by being aligned on opposite sides, the schools have chances of seeing something of each other and of correcting queer notions. This widening of loyalty may be indicated by the use of distinct colours as well as school colours, of emblem of the school against the background of the districts Just as attempts are made to save "House" loyalty, where the House system exists, from becoming too prominent, so in the case of schools of a town, district or state, this widening of interests and devotion cannot be neglected with impunity. Opportunities should therefore be provided for the meeting of the pupils of the different schools.

Picnics, excursions, scout camps etc., may be utilised for cultivating and expressing a spirit of friendliness between institutions. What we do not know, we tend to fear or dislike.

PRECAUTIONS

To counteract the tendency to subordinate higher ideals to school truimphs and college victories, it is necessary to stress the fact that games must be played in a sportsman like manner, and for their own sake. The hahit of critical evaluation and unbiassed judgment should be emphasised at all times. The teacher can exercise but little influence in direct opposition to the general opinion of the school. If it is wrong, all efforts should be directed towards changing it, for without its general concurrence there may be government, but there can be little real discipline. The school spirit and college tone are valuable servants but dangerous masters. The great task before the educational institutions today with respect to its "life" is to inform all the activities—study, recreation, athletics, social affairs-with a wholesome morals, so that all the will of the boy is acting in them as we should desire it to act in his mature life.

In all these matters a great deal depends upon the teacher or professor. If he is petty and narrow-minded, the pupils will tend to outdo him in that. If he is able to rise above parochialism and see things in their true light and perspective, he will teach his pupils how to be loyal to their school and kind to their fellows, without being rude and mean to the pupils of other schools. The teachers of different schools ought to arrange opportunities for meeting socially and at times professionally. One of the first requisities here is the enthusiastic and voluntary participation of teachers in the life of the school. Boys and girls need their help quite as much in their recreations and diversions, as in algebra and grammar. The modern high school teacher like the modern college lecturer is tempted, sometimes compelled, to contend himself with being a philosopher to his pupils, and never attaining the more influencial relation of guide and friend. Old boys cannot be expected to feel a sense of indebtedness to their alma-mater, unless the masters have placed them under obligation by genuine sympathy and friendliness. It is futile and foolish to try to reap where no one has sown. If a wholesome school spirit is to be found amongst the pupils, first of all the teachers must show themselves to be inspired by it.

"The occupation of the teacher is undoubtedly more satisfying than any other pursuit, As a spiritual being man's nature yearns for truth and enlightenment, and for a fellowship through which he shares these with others. By profession the teacher is dedicated to the search for truth He is a pilgrim on the path which leads to the goal of intellectual satisfaction and he is a traveller in a goodly company which stimulates and encourages him. He dwells in a world where he has the feeling that he belongs to it ... ... He has the opportunity which few others have of leading a life in which work is happiness."

Report of the University Education Commission, 1948-49, *Vol. I. ch. iii, p.* 75.

Educating Teachers for Free India

By R. K. KAUL

Principal, Teachers' Training Institute, Ajmer

SINCE the advent of freedom conditions in our country have obviously changed. Prior to this most of us had to work according to the dictates of those who were not interested in the progressive welfare of our country as they required only some men who could run the administration which was a machinery for undisguised exploitation. They imposed western culture here and tried to make people of this country to look and feel as foreigners in their own land. Most of us forget our own culture and some even exhibited hatred for anything that was Indian. Thanks to the sacrifices of our leaders for the last two generations we are free from shackles. Now to shape the destiny of our country; as sons of the mother-land the responsibility for the regeneration, development and administration of the country devolves on us—the nationals of India. We have to see that in this country a society is evolved which obliterates differences between the classes in all sectors and on all planes—social, economic, political, cultural and educational. If the evolution of a class-less society is not an immediate possibility, at least all classes are to be treated equally and are *de facto* and *de jure* to be equal. We have to see that political, economic and cultural consciousness is roused in all sections of the masses. Productive capacity of the people is to be raised and spirit of co-operation effectively cultivated. A citizen shall live a fuller, broader and joyous life, pulling his due weight in the dynamics of the life of the country. This requires on the Educational plane broadening and deepening of all means of cultivation of body, mind, spirit and even a modification of the ways of approach eto ducation. In terms of the school it means that personality of children is to be enriched for responsive co-operation and for that creative activity is to be the main feature of our educational Intstitutions. But all this cannot be achieved over-night. This needs a change in the content of education and emphasis will shift on the appropriate parts in the curriculum. The method and organisation too will require reinterpretation and reorientation. The system of Basic Education adumberated by father of the Nation is an attempt for achiving all this.

A Basic school is not to be "A place of learning lessons". It is to be a centre of purposeful living where children take part in worth-while activities through which they cannot only express their natural impulses but also adjust themselves progressively to the needs and situations of life. Gandhiji would say, "I would expect children in Basic Schools to know everything about the local affairs, about our corruption and how it can be ended. This kind of political education I would wish every one of our children to have. This would surely add a cubit to their stature" Gandhiji was so thoroughly convinced about the potentialities of the scheme that he once said, "I think I have more than proved

that the system of Basic Education is sure to promote economic and political advancement of the country." Gandhiji once said, "Whatever may be true of other countries in India, at any rate, where more than 80% of the population is agricultural and another 10% industrial it is a crime to make education merely literary and to unfit boys and girls for manual work in after life." By education he means "alround drawing out of the best in child and man—body, mind and spirit." But any scheme of Education howsoever sound and attractive it may be, will obviously depend for its success on the right type of teachers.

I shall give in brief how this Institute tries to foster this spirit and ideology in the new teacher for New India. This Institute has completed its fourth session and it tries to meet the needs of two states—Delhi and Ajmer. During the last session which ended in May, 1952 we had about 300 trainees of whom one hundred came from Delhi state and about two hundred from the state of Ajmer. The later included 37 lady trainees.

To have a sound scientific background for discharging his responsible duties with a sense of confidence the pupil teachers receive theoretical knowledge in Principles of education, child psychology, methodology, school organisation and Social Education. They pick up technique of integrated teaching. Art forms one of the compulsory subjects. Among the crafts Spinning is compulsory for all. Agriculture and card board work are alternative crafts for male student teachers. Home craft and Music are compulsory for lady trainees.

Extra curricular activities form a very important part of the work in the Institute. Teachers in Basic Schools have to work for "alround drawing out of the best in Child." They have also to bring the school closer to the society around it and to achieve this end organising extra curricular activities helps a great deal. Much stress is, therefore, laid on this aspect of work of the trainees. During the course of the session it is carefully watched that every pupil teacher takes part in these activities, with a view to encourage effective corporate work. In this connection the following Associations have been running in the Institute;—

i. Basic Shiksha Uthan Parishad.
ii. Shiksha Sadan Parishad.
iii. Hindi Sahitya Samiti.
iv. Amateur dramatic club.
v. Agriculture Association.
vi. Recreation committee.
vii. Rovers Association.

Debates and lectures by educationists are arranged by No. I, preparation of visual aids for teaching is organised by No. II, Kavisamelans, Musharas etc. are arranged by No. III. The dramatic club organises dramatic performances and variety shows during the course of the session. The Agriculture Association organises a number of lectures and demonstrations by the experts of the Agriculture department.

Teachers should know what our cultural heritage is Celebration of National, Social and religious festivals should have an important place in our system of education. The Recreation committee of this Institution organises celebration of such festivals. On some of these occasions we have community dinners, in which members of the staff, all the pupil teachers and the servants

participate. Occasionally we have dinners in which the servants are the guests and the pupil teachers do the cooking and service. Following festivals are usually celebrated during the course of the session:—

i. Independence Day,
ii. Janma Ashtami.
iii. Mahatma Gandhi's Birthday.
iv. Dipawali.
v. Christmas.
vi. Republic Day.
vii. Id-Milad.
viii. Basant.
ix. Holi.

The Recreation committee organises excursions in which all the trainees and the members of the staff participate.

Health of the people is to be improved for the sake of the individual and defence of the country. Physical Education, is, therefore, given its due place in the curriculum of this Institution. The trainees have physical training every morning and outdoor games in the afternoon. The lady trainees also take keen interest in these activities. The pupil teachers have inter-group tournaments in games, sports and athletics.

Life in the hostel is organised on democratic lines. Elected representatives of the trainees have full hand in the management of the hostel. The trainees living in the hostel get up at 5 A. M. and have a prayer meeting regularly at 5-30 A.M in which they have a common prayer. On special occasions in the prayer meetings verses from the Gita, the Quran, the Bible and the Granth are recited. The trainees sweep their rooms, clean their utensils, and thus acquire the attitude of self-help.

About 80% of the population of our country lives in the villages and therefore. in the reconstruction of the villages will be the progress of the country. The teachers have to work for the social, moral and cultural regeneration of the villagers. To give them a full idea of working in the rural setting village-contact-programmes are organised. The teachers-in-training are deputed, in small batches of twenty, to different villages. Each batch works there under the supervision of two members of the staff. The lady trainees are also deputed in similar batches to villages where girl schools exist. In these Villages the trainees have more exercise in Practice of teaching in the Schools to supplement their practice of teaching in the city schools and they study registration work too. They organise clealiness campaigns which include digging of manure pits, urinals and latrines. They give talks to villagers on personal hygiene and social evils existing in the villages and our cultural heritage. They stage dramas and variety shows to impress upon them the existence of social evils and the ways and means to erradicate these. The trainees start their work in the villages every day with "Prabhat Pheries". This programme continues for two weeks and the trainees have a very busy time during this period. It has been observed that, if properly tackled, the villagers give full cooperation to the trainees in organising cleanliness campaigns, in arranging dramas and other activities.

This is not enough for teachers to be potent factors in the regeneration of the country; it is necessary for them to realise that India has won freedom after a hard struggle

and that the retention thereof depends on how the people can fashion their individual and collective life. A heavy responsibility, therefore devolves on teachers. India can be lifted out of the morass only if the teachers are conscious of their obligations. Teachers have to realise that they have the sacred duty of preparing the youth for life and making them efficient instruments for the service of the people. They have to draw inspiration from the ideals like those of the "Bharat Sevak Samaj" and in turn to inspire the youth with such ideals. The teachers should not make light of our national problems, but at the same time they should not allow these problems to overcome them. They should work to mould the future rather than be content to let the future mould them. They have to lead the people of the villages but should resist being led for cheap popularity and spectacular results. One may have at times to undertake risks but one should not hesitate as in the words of Gurudev Tagore, "Taking shelter in the dead is death itself, but only taking all the risks of life to the fullest extent is living." In putting through the new Scheme of Education, the teachers may have to face many difficulties and may have sometimes to face unnecessary criticism, but if they preserve with determination their efforts will be crowned with success. Here it may be pointed out what Mahatmaji, while addressing teachers, wrote in the Harijan of the 28th October, 1939—"Above all let us tell you that everything will depend on your faith and your determination. If you have the will there is sure to be the way. Every difficulty will dissolve if you make up your minds that this is a scheme that has to be put through. Only the faith has got to be a living faith. Thousands profess to have faith in God, but if they fly in terror at the slightest alarm their faith is dead faith, no living faith. A living faith endows one with the requisite knowledge and resource to put one's plan through."

If teachers in India go forward with faith, courage and hope they will make the country not only one of *the greatest* but *the greatest* in the world.

A B C OF A NEW TEACHER

By D. PURUSHOTHAM, (Chittoor)

WHEN anyone views this topsy turvey world in the right perspective by standing on his head, he will now see a vast number of young teachers—trained and untrained—testing their first experience of professional teaching, unguided and all alone. The teacher should know, that he is there primarily to learn, as learning is like rowing up-stream. A pupil cannot be taught to read but he may be confronted by imaginative reading situation. That is why, he should know the children individually and the environment, even at the risk of neglecting the syllabus and disregarding the results. He should have no prejudices or prefixed notions. He should think subjectively; feel instinctively; react protectively; and elevate emotionally, as far as his children are concerned.

A virgin teacher should know the first Fiddles—the intellectual and moral leaders—among the pupils by means of a series of free conversations in the classroom and by observing them in their unguarded moments, when the break is off. The intellectual leaders can be fished out by employing the Standard Tests, but the results of such tests are informative and not definitive. He can also add to his information the opinions of his associates. In the absence of standard tests of character of sufficient reliability, his researches into intellectual sphere will however afford him some help in knowing who the 'moral victors' are. Generally the true leaders will be found slightly above the average in mental make-up.

After knowing the leaders 'the new knowledge hawker' should know how to work best in cooperation with the partly baked youths. One cannot applaud with one hand. Cooperation is the road the discipline. The teacher through the leaders, should pick up and weave threads of variant calibre. To attempt to woe the class *enbloc* means to forfeit the right to know his children as individuals and this is better than, trying to know them individually, which may land him in disillusion. But some pupils do stay out of the net cast. The beginner should not get puzzled or outwitted by the wayward, the rebellious, the dreamy, the geniuses and the delinquents who may drift unnoticed or unvalued or neglected. But on that score, he cannot give up the struggle. A studied neglect is frequently, the finest method of winning them.

Disregard of syllabus does not mean a happy-go-lucky conduct of the school work. Every school or class has its own tradition, linguisms, localisms and somersaulterisms and he has to follow the existing hackneyed track, however abominable it may be, before effecting any alterations for severe good reasons. The progress of education rests on experimentation, when done after searching investigation, knowing that the child has only one school life. He experiments not on lifeless machines but on purposeful human beings. The teacher's attitude, his gestures, his likes and dislikes; his preferences and his idiocyncracies have to be assimilated by the children, before there can be any worthwhile cooperation between the two.

No teacher stands alone. He is all eyes and ears. He should also study the confirmed reactions to the methods in vogue in his pupils. He should not only discover the possible reasons for the poor response; but also find out the potent remedies. Any change in the technique, introduced gradually should openly appear, that it was made, on the initiative of the pupils. Accordingly he should prepare his lessons. The success of a lesson depends, upon how much the children participate in it and not at all upon the personal efficiency of the 'jail warder' or smooth-tongued-trimmer. His scheme of work demands the long view, if not the longer one.

The innocent pedagogue has to face the setting and marking devils. His business is not so much with the pen and ink ghosts, but with the living personalities. He should know the desparity between authority (inferior or superior) and discipline which spells cooperation. There is that unavoidable drudgery in the school work, and he has to combat it with the missiles of engaging interest. In matters of discipline, he must be upright and

unbiassed. He is not a GURU dealing with one child, when the child is the school itself. Once Marinets had their day, but not today.

It is expected, that a teacher should partake in the other school activities. The school society is not only of value to him, he is of value to it. Societies do not mean extra monitary contributions as there are many calls on the pocket of the child of today. The present schools are fast becoming 'match manufacturing factories; blood-succurs; if not slaughter houses. Some think that any fool can become a teacher. But such fools are either idealistic fools or reckless ones. But let every teacher try to manufacture lesser number of fools in this mad world, which will be something without them.

The star-crossed teacher is a man among boys and a boy among men. He needs recreation and time for social duties and for research work. All is fish that comes into the teacher's pocket. He must be strong enough, to withstand the hard knocks from the multifarious Acts, Codes and Rules of education. He richly needs holidays, if not he will become a sponge or a String bag; or a sand glass or a Moghul diamond. If iron enters into souls it is something, but not dead chalk and dust. He should have the teaching personality. He cannot escape his personality nor conceal it, as he is not a lamp post or a wall peg.

There is a type, a red hot enthusiast, who puts all his energy into teaching, who tickles, directs, controls, and compells and finishes his work and shows tangible results. Well and good so far. The pupils do follow him on the surface. There the new colt robs the pupils of their personalities, by denying them the right to exercise them. There is another type of teacher, who relies on charms, which is commendable, and when he plays upon it too much, disaster chills him. There is another type, who adopts a deliberately negative attitude, which is abhoring and thus he simply withholds from the child, what is his due. What is personality if not the expression of character plus something else. Character is trainable and attainable, but the nature of its expression is beyond his control.

A new teacher may be happy because of the good he is doing and knows he is doing, in the shed for husking apparatus. A knowledge hawker, with insurmountable ideals will become a misfit or indifferent. Another one with ideals may simply retreat from reality. A third one with practical ideals may shout at the bull's eye. He is the best adept, who can adopt and adapt. One who preserves the intimate relationship batween the ideal and actual is the real Guru. Some have ideals, only for the pleasure of scuttling them. Every teacher faces depression as he is enveloped by outdated traditions, epty encomiums, apology of emoluments, restrictions and regimentations. The greater the idealism, the deeper the depression. Such ones suffer an eclipse as on the race course. But the teacher should welcome depression as it is the darkest hour before dawn.

The beginner is on trial by all, including by himself. What makes him too hot or quit ? Is it the type of school, or the wrong children or subjects or his inability or what ? It is better to light a candle than curse the darkness. Success can be

THE FASHIONABLE STUDENT

AN APPEAL TO PARENTS

By U. D. P. JAGANNADHA RAO

[The number of students who belong to the special type described in this essay may not be large but even one for every section is enough to spoil the rest.]

TO start from the exterior, the fashionable student (particularly in higher forms) is moderately tall, wears neatly ironed trousers and a bush coat, (the fashion of the day) puts on belted boots and a wrist watch. He maintains a luxuriously long crop, finely trimmed, and combed to the back, or parted either to the left, right or in the middle. He completes his toilette with cosmetics, and perfumery and paints his nails. He keeps a mobile toilette set consisting of a mirror comb etc., in one pocket, and invariably a cigarettee packet in the other, the brand of the smoke depending on the availability of funds, and his resources at home. He seldom misses any film, and he is conversant with the latest tunes of the films, more especially the Hindi ones. Putting on glasses has not yet become so common, but it is no exception.

The only book the present day student brings to the class is an exercise book, folded vertically into two, and more often horizontally too, to fit into his trousure pocket. To do him justice, all this get-up gives a fine appearance for a promising bridegroom, out in the matrimonial market. He appears like an officer to any outsider, and for the attention he bestows on his dress and personal cleanliness, he deserves to be commended

But what are his intellectual attainments, and how does he stand in the class? To put it mathematically, his attainments and his get-up are in the inverse proportion. He does not possess the required standard to study the particular class he actually studies. Consequently what is being taught in the class is Greek and Latin to him. So he seldom remains in the classes. Even when he chooses to do so, he disturbs others and proves a nuisance in the class, or engages himself by reading a cine magazine or a novel. What is worse, he comes late to the class, and frequently goes out even during the course of his short stay, once or twice to greet fellow-comrades, and at least once in search of the postman. Very often he leaves the class before time. The teacher learns by trial that it is of no use wasting time over him to mend him, because he full well knows that it only means beginning at the wrong end. To mend such type of students, the parents are the proper people and the home is the proper beginning.

But then, the question that baffles the teaching profession at this stage is why can you not mend the erring students, and those who go astray? The answer is

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Continued from preceding page

achieved by constant thought, faith, prayer, endeavour, intensive and extensive study; by self sacrifice; analytical approach and by abiding and intelligent interest in the whole child and all crowned by LOVE.

He who can does, he who cannot, teaches.

simple. The parents of such students do not, whatever be the reasons, take proper care at home to set them right. On the other hand, they shift that responsibility on to the teacher and feel satisfied that they are rid of a very heavy responsibility. For a student who can successfully defy or give a slip to his parents, the teacher is an easy walk-over. Such students set up bad examples in the class. Sometimes some pupils are tempted to resort to mischief occasionally. And when the teacher tries to check them they confound him by asking why they should be punished for occasional default or mischief when regular mischief mongers and defaulters have been let off. The higher the class, the more difficult it is to deal with such cases.

We now come to the next question namely, who is responsible for this regrettable state of affairs. A careful analysis of the causes that are responsible for this shows us, that primarily, the student is far over-aged for the class he studies, and far too below the standard. He does not know even the fundamentals. It is no wonder to say that some of the aged students reading in Higher forms failed to show East in broad day light. To add to their average and lack of foundation or knowledge on fundamentals, the students are supremely careless. With indulgent parents who cannot control them, but who at the same time finance their demands, the students (we have to still call them as such) pay rather more attention to the pressing urges of their growing age and interest themselves with more —the films and radio.

Even one such student for each section is enough to spoil the rest. So, what we teachers appeal to the parents is that they should take proper care, check their sons, and mend their ways. They should contact the concerned teachers in the school, and find out from time to time how their boys are progressing. Indulgence, indifference, inability to shoulder the responsibility, on the part of the parents, all these are suicidal and indubitably contribute to the ruin of the education of their sons. So, we request the parents to face the problem in right earnest and help us to serve the cause of education.

Social Education in West Bengal*

Suggestions Regarding Future Development

By PRAHLAD KUMAR PRAMANIK

UNIVERSAL franchise without universal education is a misnomer. We have just gone through our first general election. Every adult had a right to vote and we are painfully aware how often this right was mis-used for want of education. Since the attainment of freedom the Central and State Govts. have tried to better the socio-economic condition of the country, without which the political freedom is only a partial freedom from bondage. But here again the Govt. success has been very insigni-

* Address deliverd at the Social Education Seminar, Bihar 20th, September to 26th September 52.

ficant due to the lack of education of our adult population. They cannot understand which way they should go, and instead of coming forward with co-operation they have remained passive and often hindered Govt, efforts towards progress.

In the State of West Bengal a few non-official organisations like Visva-Bharati, Lok Siksha Samsad, Adult Education Association etc. have been trying to spread education among the masses for a pretty long time. After independence the State Govt. have made determined efforts to do away with the curse of mass illiteracy. They set up a Committee which chalked out a programme. They organised training centres and opened Literacy and Social Education Centres in rural areas. They also intensified the rural library movement. The student community was also encouraged to carry out a mass literacy drive. Today in this State we have 1010 trained workers, 652 Literacy and Social Education centres and 380 rural libraries aided or sponsored by the State Govt. Last year budget provision under this head was nine lacs of rupees and this year, in addition to the money to be spent for the community development projects, there is a provision Rs. 7,00,000/- (Rupees Seven Lacs) for social (adult) education.

But, with all efforts, we have only touched the fringe of the problem. The problem is not a simple one. It has many facets and unless we all pool our resources and work together we cannot achieve any success. In tackling the problem we are faced with certain practical difficulties. I shall now deal with those difficulties and try to suggest some remedies.

(1) Firstly, our present adult education drive, both governmental and private, has laid too much stress on literacy, perhaps forgetting the main issue that 'literacy is not the end nor even the beginning of education but it is only one of the means of educating men and women' as the Father of our Nation said. Very often money and energy spent in conducting mass education campaigns have been merely wasted. People who were made literate soon lapsed into illiteracy. Even in cases where permanent literacy was attained it only made the people victims of cheap and false propaganda. We have not laid enough stress on character building or fostering in them the ideals of true citizenship or nationalism, and this has made it possible for subversive elements to take advantage of their meagre literacy. They have taken advantage of the poverty and distress of the people and have incited them to do things that have gone against their own as well as national interest. We must get over this mistake. Mere literacy without concurrent development of character and formation of proper outlook will make adults only more helpless, and render them easy victims to false promises or propaganda.

Secondly, we must have a correct educational philosophy. Every educational system must have a clear socio-economic foundation on which it should build. We must train our citizens to live and die for an ideal. What this ideal is to be must be clear to us.

Our entire educational system should be an organic whole. Primary, secondary, higher and adult education must dovetail into one another. We have accepted Basic Education as the national system of our

primary education, but we have not co-ordinated other phases of our education with it. This cannot help us. If we accept Basic Education in the primary stage, the same principle of educating through productive activity should be accepted for the other stages of education also. We must analyse clearly the socio-economic implications of Basic Education and either accept it for the entire system of education or reject it altogether.

Thirdly, the adult can hardly be expected to have any attraction to become literate under their present economic conditions. To educate our masses we must also tackle the economic problem. The problem of health also comes in. Ill-fed and ill-clad as our villagers are, they are constantly suffering from various diseases. Unless we can solve this problem, we cannot hope to solve the problem of their poverty and consequently the problem of their education.

Here Gandhiji's programme of Nai Talim can help us. If you educate the villages through village handicrafts, both the problems of poverty and illiteracy can be solved. At the same time this type of education will also build up the national character and national health, both physical and spiritual. I need not go into details regarding the programme of Nai Talim which must be well known to you all. I only insist that the full significance of Nai Talim should be realised and it should either be accepted in its entirety or it should be rejected. It is an organic whole and, I am afraid we have not realised this.

Lastly, haphazard work will not help us. We must choose compact areas. In these areas pre-primary, primary and adult education, co-operative and sanitary work should go hand in hand. I feel strongly that when we build up a Basic School in one place, a Health Centre in another and a co-opertive in still another place, we simply waste our energy and money. I beg of you to ponder over this point.

In conclusion, I must pay my homage to the people of Bihar, pioneers in the field of Basic Education. Having received inspiration from Gandhij', this sister province of mine established Basic Education Centres at Betia and Brindaban (Champaran) in 1937 when the first Congress ministry was formed.

Thanks to the organisers of the Regional Social Education Seminar, Bihar and specially to Dr. D. Brahmachari Sastri, Dy. Director of Social Education, Bihar, and Sri J. C. Mathur, I. C. S., Secretary, Education Department, Bihar, for their untiring efforts in organising the Seminar.

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Language Policy

IT is a dangerous situation when those who are at the helm of affairs and who are ultimately responsible for moulding the policy of the country allow things to drift and postpone immediately the taking of decisious on important questions. Such postponement creates new complications, raises unnecessary controversies, and makes future decisions much more diffcult. It is a delusion to think—as most persons in authority do—that problems can and will be solved by mere lapse of time. Nothing illustrates all this as the drift in the language policy to be adopted in educational institutions.

THERE is a large amount of confusion in regard to the whole subject. People in power are not quite clear in their minds as to what the issues are. Moreover, it is not definitely known whose the responsibility is to solve the problem. There are doubts and uncertainties as to wherein comes the Government of India, what part the State Governments have to plan and what the duty of the Universities and of the autonomous institutions of higher learning—like the Tata Science Institute—is. Should each University decide the matter for itself? Should the decision be left to the Inter-University Board? Should the initiative come from State Governments and should each State Government be free to adopt any policy it likes? Or should the matter be decided by the Government of India? Because answers have not been forthcoming to these questions the policy of drift has come to stay. Here in lies the danger.

IT is necessary at the outset to have a clear idea of the issues involved. Usually Article 343 of the Constitution is taken as the starting point for discussion of these issues. Very few however have read the actual Article and know what it contains and what it does not contain and what bearing it has on the language policy to be adopted in educational institutions. There is no space here to quote the whole Article. But one should read it and also the other Articles in part XVI of the Constitution to understand the relevancy of the Constitution of the coun-

try in discussions on language policy in matters educational.

THE Article merely lays down that Hindi is to be the official language of the Union by 1965 unless the Parliament thinks otherwise and permits the continuance of the use of English. It does not say anything about the language or languages to be used in educational institutions. There is therefore nothing unconstitutional if even after 1965 English continues to be the medium of instruction in educational institutions or if it is replaced by Indian languages other than Hindi. The first point therefore to be clearly noted is that the Constitution does not lay down either directly or indirectly the language policy in matters educational.

A second point to be noted in this connection is that it is not obligatory on States to adopt Hindi as their official language. It is open to them to adopt it or to adopt any or all of the languages spoken in their respective areas. It is therefore possible for Hindi to be the official language of the Union while Non-Hindi languages like Telugu, Tamil, Malayalam, Canarese etc. are used as official languages in particular States. It looks also probable that all states will not adopt Hindi as their official language. There is a strong demand—and it is also a demand which appeals to sentiment as well as to reason—for the adoption of the languages spoken in each state as the official languages in that state. It follows from this that when English ceases to be the official language it will be replaced by Hindi so far as the Union is concerned, while in states where Hindi is not spoken it will be replaced by the local language or languages. There will therefore be one official language for the Union and a different official language in very many of the States.

FROM this arises a third point which requires notice. In States where the official language of the Union (which is Hindi) is different from the State official language (which may be Telugu, Tamil etc.) there cannot be any identity between the medium of instruction and the official language. Where there are at least two official languages there is no point in saying that the official language should also be the medium of instruction. Any such statement will immediately raise the issue as to which of the two official languages should be the medium of instruction; and no rational answer is possible for a question like this.

THE next point to be considered is whether after all there is any necessary connection between the official language on one side and the medium of instruction on the other. It is the lack of clear thinking on this aspect that is responsible for all the controversies that have so far cropped up on the subject of language policy in educa-

tional institutions. Our answer is that there is no necessary connection between the two. Of course in the days of the British rule it was true that English language was at the same time the official language of the country and the medium of instruction. But every one recognised in those days that teaching through a foreign language was a most unnatural process and that from the educational stand point it worked as a serious handicap. This argument has a universal validity about it and it has not lost force to-day. To those people of India whose mother-tongue is not Hindi the official language — Hindi — is no less foreign than English. Every language which is not the mother tongue is a foreign language. Simply because Hindi is declared by the constitution to be the official language of the Union it does not follow that educationally it will be a sound policy to adopt it as the medium of instruction in schools, colleges and Universities. The mother-tongue must be the only medium of instruction. If English is to be replaced it must be replaced by the mother-tongue and not by Hindi at all in the case of those whose mother tongue is not Hindi.

In the way in which the controversy is now being carried on there is a confusion between the need which every intelligent and public-spirited Indian has to get a working knowledge of Hindi (because of its becoming the official language) and the extent to which this need can be fulfilled by using it as the medium of instruction. The confusion arises because many think that unless it becomes the medium of instruction one cannot obtain a high degree of proficiency in it—the degree of proficiency needed by those who wish to enter the Parliament, the Administrative services of the Union and other branches of government. This is however a fallacious argument. A compulsory study of Hindi as a second language in all educational institutions in states where it is not the mother-tongue of the people and a study and teaching of it on scientific lines will give to every educated citizen of the country the amount and degree of proficiency that he should reasonably be expected to have.

THIS is the primary and the only fundamental issue in the language policy. What is now required is a rational judgment on the question whether the official language should also be the medium of instruction. The *Pros* and *Cons* of this issue have to be fully considered. If on a full consideration of the subject it is conclusively proved that without the official language becoming also the medium of instruction in schools and colleges proficiency cannot be acquired in it there is then no alternative left. It must be adopted as the medium of instruction. If on the other

hand it can be effectively proved that even without its becoming a medium of instruction proficiency can be obtained in it provided it is taught as a compulsory second language, the future language policy should be based on this conclusion, and the controversy regarding the medium of instruction should be brought to an end.

OUR own view is that there is no need to adopt it as the medium of instruction. In the course of the last thirty years several thousands of people in those parts of our country where Hindi is not the spoken language have become proficient in that language. They are able to write and speak in that language with great force, skill and beauty. They learnt it only as a language. It was not the medium through which they got their education. This proves—if any proof is required at all—that there is no necessary connection between the official language and the need to use it as a medium of instruction.

OPPOSITION to Hindi arises only because attempts are being made to use it as the medium of instruction. No sane person is opposed to its being taught as a compulsory second language. We welcome disscussion on this aspect of the question. We will take up in our next issue the problem as to who should bear the responsibility of laying down the language policy for the country—whether it is the responsibility of the central government or of State governments or of Universities.

When Education is a Curse

If all that is said in criticism of education in our country today is true, we have to conclude that there are situations where education is more a curse than a blessing. Whatever is harmful is a curse, whatever does good is a blessing. Among the critics of education are Pandit Nehru, C. Rajagopalachari and several other eminent men and women occupying the highest positions in life. There is no reason to suppose that they are not speaking the truth. It therefore becomes necessary to know what it is that is seriously wrong with present-day education and whether education has consequently become a curse—even though many may think that "curse" is too strong a word to be used in this connection.

IN some of their recent speeches the critics have pointed out that education is producing a class of intellectual proletariat who suffer from acute unemployment and under-employment and who preach the doctrine of revolutionary communism, foment unrest and encourage the spirit of violence. They are interested in transforming the discontent that exists into extreme unrest and stand in the way of orderly progress. Un-

employment it is true will exist in the country even if there is no education; so also under-employment. The countryside bears evidence to this. But the kind of education that is given today to the youth of the country increases the number of unemployed and makes many of them unemployable in any of the productive fields. And it is this that creates the situation where education becomes a curse and a danger. The educated unemployed and unemployables become the leaders of agitation and it is their leadership that is the source of trouble.

TAERE are those who are of opinion that in our country there is a mania for university education. A larger percentage of those that pass through secondary schools enter the universities. Most of them are ill-fitted to receive higher education. But the desire to secure a university degree is so strong and so widespread that there is a real hankering after it. The evils arising out of this situation have been recognised long ago but no one has had the courage and the vision to remedy them. The situation therefore has been growing from bad to worse. And every new university that is started makes the situation still worse.

CHARACTER building ought to occupy the central place in any system of education. But it is this to which the least importance is attached at the present day in our country. Mr. C. R. did well in emphasizing this aspect in the message which he recently sent to the Madras Teachers' Guild in connection with the celebration of the Education Week when he said, "There is a lot to teach, but the main thing is to guide the youths in the way of being kind and just, to be pure in thought and to be good to those who depend upon one's help and guidance. We may omit a lot of other things. These can be learnt later on. The thing that must be achieved is the building up ot character." Mr. S. V. Ramamurthi who inaugurated the Education Week emphasized all this when he said that it was up to the teachers to build up character in the children so that the future citizens of India might function not in a slipshod way but with the strength and competence born of discipline and character.

WHEN one looks at the kind of books, magazines and papers which are read by the 'educated' sections of the people one will have to conclude that education has become more of a curse than a blessing. The spread of literacy is considered to be good and desirable. But if literacy opens, in the large majority of cases, a door only to literature of this sort what is it that one has to say of the effects of literacy.

THE time has come when more serious thought has to be applied to all these threatening

aspects of education and create a situation where education can be nothing but a blessing and where no one will dare use the word "curse" in connection with it.

Basic Education

THE official policy of the Government of India and of almost all State Governments is to make basic education and basic schools the foundation on which the whole superstructure of education has to be raised. Expression was given to this idea even recently when the central minister of education addressed the first meeting of the commission on Secondary education. But it was only a short time ago that the Commissioner of the Bombay Municipality told the Education Committee that "Basic Education is not a practical proposition in a city like Bombay." The question that arises is whether it can become practical in any other place in the country if it is found impracticable in a premier city like Bombay with all its resources in the form of finance, talent, and inventive skill.

THE difficulties pointed out by the Commissioner in putting basic education into practice are of a large variety. In the first place there is difficulty in finding suitable crafts for being introduced into basic schools. In his opinion spinning has not been found suitable. He doesn't however say whether other crafts have been tried. But whatever it be this has been found to be a difficulty. Similar complaints have come from other places. The second difficulty has arisen out of the absence of trained teachers. This in its turn is due to the fact that much time is required to train such teachers, that there are as yet very few schools where such training can be given to teachers, and that the cost of training them is prohibitive. It is too costly a system even for a rich corporation like Bombay. The report says that there are about 4500 teachers in the Bombay Municipal Schools. "As batches of teachers are sent up for training, substitutes will have to be appointed in their places. The cost of training all the teachers in basic education is estimated at Rs. 22 lakhs. The cost of equipment is estimated at Rs. 33 lakhs and the recurring annual expenditure nine lakhs for the supply of materials for crafts." The committee was told that "a fetish has been made of basic education and we must make it clear that it is an impracticable proposition in Bombay."

IT is now for the Government of India to reconsider its attitude and policy in respect of basic education. There is no use in pursuing a policy when those who are responsible for implementing it find it unsuited and not practicable. This is a subject on which quick decisions have to be taken.

Some Novel Suggestions

IN the course of his address to the students of Madras, Pandit Nehru suggested that one way in which students could show their public spirit and their capacity for serving the country was by adopting a street or a ward or some other small locality as their own and doing everything that was within their reach to make it a model locality in point of health, sanitation, education etc. This is a suggestion which deserves to be put into effect by students in the higher secondary schools, colleges and universities. Most of them find no useful employment in their leisure hours and consequently indulge in cheap criticism of governmental policies and become victims to all kinds of subversive agitation. What is needed by them is a field of constructive work. They have a great deal of youthful enthusiasm and spirit of sacrifice and they have to be diverted to channels which are really useful. Moreover there are large areas in every town or city which do need the enthusiastic young men and women if their living conditions are to be bettered. It is to be hoped that this suggestion of our popular Prime Minister will be taken up seriously by the youth of the country.

ANOTHER suggestion was made by Mr. C. Rajagopalachari the chief minister of Madras. But it is doubtful if it will be taken seriously. Referring to waste of public funds on school buildings and on elementary schools suggested that educated parents should not send their children to elementary schools but should teach them themselves in their homes so that there might be more room for the children of the uneducated in schools. He also pointed out that parents could teach their children much better than teachers who were entrusted with sixty or seventy pupils.

THERE is of course some truth in these statements. In old days there were no schools and children were taught by their parents. But ideas of education have now undergone a change. New methods and new equipment have been found to be necessary. In circumstances like these it may not be found desirable to entrust the education of children to parents. Even then the saving that will be effected by government will be comparatively little. All the same it is worthwhile for people to consider in what way this suggestion may be utilised.

The Late Sir Maurice Gwyer

WE are pained to record the sad demise of Sir Maurice Gwyer, former Chief Justice of the Federal Court of India and Vice-chancellor of Delhi University, at his residence in England on 12th October last. The end came unexpectedly at the age of 74.

HE was one of the constitutional experts of the world and played a significant part in drafting the Govt. of India Act of 1935, on which our present constitution is largely based. Sir Maurice will be remembered not only as a jurist but as an eminent educationist. He was the creator of the Delhi University, and remained as its Vice-chancellor for over 10 years and transformed it from being a loose union of mostly undisciplined colleges into a metropolitan University, able to play its proper part in the new independent India. As a member of the Central Advisory Board of Education and in the preparation of the report on Post-war Educational Development, commonly known as the Sargent Report, he played no small part. In fact he was very much interested in seeing the Sargent Report adopted by the nation—though circumstances destined it otherwise.

WE heartily endorse the view of the *Manchester Guardian*: "He was a kind of confidential and impartial adviser to the leaders on all sides, British, Hindu and Muslim and in this he was much helped by an exceptional charm of manner and power of persuasive writing."

ABOVE all, we cannot but recall to our mind the interest he used to evince in the progress of *Educational India*. He once said, "Your paper has established itself as an organ of progress and idealism in the educational sphere and deserves the thanks of all those who are interested in the subject of education—that is to say all those who have at heart the future happiness and prosperity of their country."

WE dare say, Sir Maurice Gwyer was a trusted friend of India with a deep and abiding interast in our people and his name will ever remain in our memory and affection.

Periodicals

VYAYAM: A Physical Education Quarterly, September, 1952. Published by the Alumni Association of the Y. M. C. A. College of Physical Education, Saidapeta, Madras. Price Rs 1-8-0.

The number contains interesting and educative articles on physical Education, Recreation and Health Education by experts in the field of sport. One attractive feature is illustrated articles on teaching skills of all major and other indegenous games.

Mention must be made of eminent contributors like Dr. J. S. Rousseau, the coach for the Indian athletic team for Helsinki, who gives us a good account of how Physical Education is promoted in U S. A., and Mr. Geoffrey Dyson, the Chief National coach for Britain, why tells us that really hard work is needed for a good athlete. Mr. J. P. Thomas and Mr. Hubert Dhanraj are among other contributors,

Under the able editorship of Mr. C. C. Abraham, we wish the journal all success and commend it heartily for the use of Reading Rooms in all Colleges and High Schools.

M. S.

THROUGH different STATES

DELHI

SCIENCE RESEARCH SCHOLARSHIP

The Royal Commissioners for the London Exhibition of 1851 have offered one science research scholarship for 1953 tenable for two years valued at £ 450 per annum for an Indian student who has already completed a full university course and given evidence of capacity for scientific investigation. The selected candidate will be given facilities to devote himself or herself to post-graduate research in some branch of pure or applied science at an institution abroad approved by the Commissioners, states a Press note.

Applicants must be below the age of 26 on May 1, 1953 and should approach the head of the university or other institution last attended for application forms and further particulars. The last date for receipt of applications through the head of the university or other institution concerned is November 15, 1952. Applications and enquiries from individuals will not be entertained by the Government of India, adds the Press note.

SOCIAL EDUCATION

The Central Ministry of Education will shortly bring out a handbook of social education for teachers.

Social education aims at providing not only literacy but training for a fuller and more abundant life for the masses who have had to face handicaps and deprivations for many decades The need for publishing such a handbook to give workers the right orientation in the field of social education and guide them in their day to day work has been felt ever since the conference of State Social Education workers met at New Delhi in 1949. The present publication is expected to meet the needs of these workers and to provide them with new ideas and suggestions so that their techniques do not become static. For social education programmes call for constant adaptation to the changing needs of national life and ideology.

TECHNICAL AID FOR INDIA

The Norwegian Government is to provide technical and economic assistance to India for development plans through the ageney of the United nations. An agreement will be signed shortly in New York on behalf of the two Governments and the Secretary General of the U. N,

The Norwegian Government has provided initially ten milion kroners (about Rs. 67 lakhs) for India's development plans, It is likely that the amount will be utilised for the development of forests and construction and improvement of roads in Kangra district and adjoining territory of Himachal Pradesh, but a final decision will be taken when a Norwegian delegation arrives in India at the end of next week to discuss the schemes with the Indian Government.

The Norwegian Government has established a foundation for the purpose of giving technical and economic assistance to under developed countries.

COMMUNITY PROJECTS

President Rajendra Prasad inaugurated on October 2 the programme in connection with Community Projects through out India with a broadcast from Delhi.

Individual projects in the States are inaugurated by the Chief Ministers or in their absence, by other Ministers.

The work began in 75 development blocks, spread all over the country, representing at least one block in each of the 55 project areas so far approved.

The 55 Community Projects to be completed in a period of three years'

time are estimated to cost Rs. 38,38 crores. The U. S. Government would contribute Rs. four crores under the Indo - U. S. Technical Co-operation Agreement of January 1952.

MADRAS

FILLIP TO PHYSICAL CULTURE

Mr. J. M. Lobo Prabhu, Secretary to the Government in the Development Department suggested the setting up of a Board of Physical Culture which would be responsible for organising physical training clubs throughout the State. He was presiding over the Physical Culture Day of the Y. M. I. A. week at the Gokhale Hall.

OPENING OF NEW HIGH SCHOOLS

Mr. N. Sankara Reddy, Minister for Local Administration, said recently at Puttur that Government was contemplating asking District Boards in the State not to open any more high schools in view of financial stringency.

ADULT EDUCATION

The Syndicate of the Madras University has decided that the question of instituting a Diploma in Adult Education be deferred for the present in view of the Government having taken up the matter.

A resolution to the effect that a Diploma course in Adult Education be instituted was adopted in November, 1949 by the Senate but further action was deferred pending the results of the work carried on by the Education Department in training personnel for Adult Education.

FREE EDUCATION FOR CHILDREN

Declaring open the Conference of Elementary School Teachers in Pudukottai on 19, October, Mr. M. V. Krishna Rao, Minister for Education, said that it was the policy of the State Government to implement the Article in Constitution providing for free education to children between the ages 6 and 14 during the coming years. There were still 4 000 villages having a population of more than 500, not served by any school. He emphasised the important role which teachers played in the villages and appealed to them to exert their moral influence for the promotion of the Welfare State which was the ideal of the Constitution.

ANNAMALAI 'VARSITY

The Syndicate of the Annamalai University has approved a proposal to constitute a Council of Postgraduate Studies and Research, with the Vice-Chancellor as President and Heads of Departments as members.

FREE CONCESSIONS TO BE EXTENDED

The Government have directed that the educational concessions granted to the children of the Non-Gazetted employees of the State Government be extended to the children of the Rural Medical Practitioners and Maternity Assistants, employed in recognised Rural Dispensaries (subsidised or non-subsidised) serving under local bodies or Government.

ANDHRA UNIVERSITY SILVER JUBILEE CONVOCATION

The Andhra University decided to confer the honorary degree of Doctor of Letters on Maulana Abdul Kalam Azad, Union Minister of Education, the Maharaja of Bhavnagar and Mr. Sri Prakas, Governor of Madras, and the Honorary degrees of Doctor of Laws on Chief Justice Rajamannar, and Mr. Lakkaraju Subba Rao, Member of the Syndicate, at the ensuing Silver Jubilee Convocation of the Andhra University.

Dr. Rajendra Prasad, President of the Union, has consented to address the special Silver Jubilee Convocation.

MADHYA PRADESH

PRIMARY SCHOOLS IN MADHYA PRADESH

The Government of Madhya Pradesh propose to open 1,000 primary

schools every year till 1955-56. In the quinquennium 1947-52, it was proposed to open 2,500 new primary schools where Gram Panchayats exist. Of these, over 1,600 have been already opened. It is proposed to pay primary teachers Rs. 30 and a dearness allowance of Rs. 19 a month and that only for nine months in the year.

WEST BENGAL

VISWABHARATI UNIVERSITY

The Acharya (Chancellor) of the Viswabharati University has re-appointed Mr. Nripendra Chandra Mitra, a well-known attorney-at-law of Calcutta as Honorary Artha-Sachiv (Treasurer) of Viswabharati for a further term of five years with effect from September 22, 1952.

UTTAR PRADESH

U. P. EXPERIMENT IN EDUCATION

The U. P. Government have started on an experimental basis an educational institution in the State to be run on the income of land grants, as in ancient India. The institution, with an enrolment of over one hundred boys, is situated in the new colonisation area at Rudrapur Kiccha,

U. P.'s Education Minister, Mr. Hargovind Singh, told PTI that the idea was to run the institution with the income of a big farm of about five hundred acres of land. The land grant would be increased if the circumstances so warranted.

The teachers and students will work in the farm, so that the students might develop some practical bias and learn the dignity of labour.

CLOSURE OF TWO U. P. COLLEGES ORDERED

The Uttar Pradesh Government has suspended with immediate effect payment of grants-in-aid to the Rastogi Pathshala Inter College of Farukhabad and Hushran Inter College of Kaimgan, and have ordered closure of these two institutions for an indefinite period.

The Rastogi Pathshala had remained closed for five days last week following the agitation by its students against the arrest of two teachers and three students of the college in connection with the assault on two police officials on September 13.

The Government is also stated to have asked the Managing Committees of these two colleges why the Government should not withdraw recognition to the institutions.

The students had called off their five-day strike on September 19 and returned to their classes.

HYDERABAD

REVISED RULES FOR GRANTS

The Government of Hyderabed have published revised rules for giving grants to aided schools of twothirds of the salaries of the staff, including dearness allowance, the schools meeting one-third of the deficit out of subscriptions, donations and other sources of income.

Grants will be fixed on the basis of income and expenditure in the previous academic year. Ceiling grants for new schools, applying under these rules will be Rs. 25,000 for high schools Rs 12,000 for middle schools and Rs 3,000 for primary schools. Existing schools will continue to receive grants under the present rate of ceiling namely, Rs. 50,000 for high schools, Rs. 25,000 for middle schools and Rs. 5 000 for primary schools. In the case of new schools, the management shall satisfy the Government that it has sufficient means to meet the portion of expenditure not covered by the grant-in aid. The management shall have discretion to charge fees at higher rates and utilise the additional income to meet the deficit.

PUBLIC OPINION

Dr. DESHMUKH'S SCHEME OF EDUCATION IN VILLAGES

Dr. Punjabrao S. Deshmukh, Minister for Agriculture, has outlined a scheme of primary and secondary education for villages which is expected to bring in 70 lakh pupils a year under it.

Dr. Deshmukh, who has had considerable experience of education in Madhya Pradesh, said here to-day that with a Central grant of Rs. 2.5 crores and an equal amount being raised each by the State Governments and the beneficiary villages, 1,75,000 schools could be established in rural India, consisting of one lakh primary schools, 50,000 middle schools and 25,000 high schools. The number of pupils in these schoools would total between 65 and 70 lakhs.

A good primary school could be conducted at a cost of Rs. 750 a year with one teacher whose salary would be between Rs. 50 and Rs. 60 a month, as against the present average rate of Rs. 30 to Rs. 40. This annual expenditure of Rs. 750 could be met in equal proportion by the beneficiary village, the State Government and the Central Government.

EDUCATIONAL CESS

According to Dr. Deshmukh, the scheme will operate on the following lines. An enactment will empower State Governments to levy a cess on the land revenue or other incomes including a labourer's income, so as to raise Rs 250 a year for each new primary school. The Act will be operative only in those villages where the majority of the people desire to be so taxed by Government. The choice of having a primary school or raising an existing one to a middle school will also be that of the village, only the amount of money to be raised varying. A middle school has been estimated to cost Rs. 1,500 a year and high school between Rs. 2,250 and Rs. 3000.

EXAMINATIONS

The scheme contemplated considerable flexibility of rules in respect of examinations and vacations to suit rural conditions. There would be three examinations. The primary, secondary or middle and matriculation, The vacations would be during the busy seasons, that is, harvesting or sowing time. Adults would also be admitted in the scheme. Manual labour would be compulsory and would include work on cottage industries, digging manure pits, road construction, cleaning wells and building temporary structures. Dr. Deshmukh said that such labour, which should be planned to suit the children and adults, would help to contribute to the village an equivalent of what it spent on the school. For example, a primary school would contribute labour to benefit the village to the extent of Rs. 750 a year, the middle school upto Rs. 1,500 and a high school Rs. 3 000.

Dr. Deshmukh said that details would have to be worked with great care, but the greatest advantage of the scheme was the employment it would secure for young educated people. He estimated that 2,25000 persons would be absorbed and within the purview of the scheme would come "crores of people, either as students, teachers or contributors of finance." As the first batch of students got educated, he added they would spread out and carry on the work.

It is stated that the scheme has appealed to the Prime Minister who is reported to have described it as one "which would have far reaching results

both in bringing in a vast number of additional children to School and in providing employment to our young men at little extra cost".

WEST BENGAL GOVERNOR ON THE STUDY OF ENGLISH

The West Bengal Governor, Dr. H. C. Mookerjee, declared here that India could not forgo the English language.

The Governor who was addressing the annual function of the Banga Bhasha Pracharini Samiti said " I have been teaching for the greater part of my life the great literature of the English language and I am convinced, along with a large percentage of the intelligentsia of our country, among whom are to be counted the foremost leaders of the present-day in India, that the English language is something which we cannot forgo at the present moment or for the matter of that at any time."

He added that the advance of a language like Bengali to its present day conditions was "unquestionably due to our vital touch with English."

Dr. AMARNATH JHA ON UNIVERSITY BILL

Dr. Amarnath Jha, former Vice-Chancellor, Allahabad University, said that the proposed university bill of the Government of India "savoured of totalitarianism and infringed the academic independence of the universities." He hoped that the Government of India would accept rhe decision of the Inter-University Board urging the Centre to withdraw the Bill.

Dr. Jha was delivering the Convocation address of the Baroda University. He said the University could be a centre of light and learning, only if it functioned in an atmosphere of freedom, unhampered by State or party interference, without the State tampering with standards of teaching and examination. Teachers must be free to teach within the framework determined by the academic authorities.

The freedom of the university to prescribe courses of study, appoint teachers, and determine the standards of its degrees must remain unfettered, Dr. Jha said. After all, the public was the best judge. It discriminated between good and bad degrees. It knew what value to attach to a cheap degree. "Both in the Union Ministry and in some States, there has been a move in recent months in the name of a higher standard, to curtail this independence. This move must be streneously resisted," he said.

MEDIUM OF INSTRUCTION

Dr Jha said the regional language should be the medium of instruction at the secondary and university stages. Every child had a right to be taught through its mother tongue. But there should be provision for teaching of the national language. ' English should be studied in our universities and a very high standard in its use should be aimed at but it offended all educational principles to make a foreign language the medium of instruction." he said. He wanted that Sanskrit studies should form an integral part of education and he was glad that the Sanskrit Mahavidyalaya was attached to the Baroda University.

The study of the national language Dr. Jha believed should not mean any great strain except in the case of Tamilnad. In the rest of the country every regional language employed a large number of words of Sanskrit origin. While he did not advocate the use of the national language as the universal medium of instruction, he did hope that a uniform technical terminology would be evolved in the national language.

" The regional languages must continue to develop and flourish. There need not be any clash between the regional languages and the national language;" Dr. Jha added.

COLLEGE STUDENTS WORK AT UNITED NATIONS HEAD-QUARTERS

By DAVID J. EXLEY

A first-hand account, written by a young man from New Zealand, describes the experiences of students from 28 nations who took part in a two-month U. N. intern plan.

We were all a little excited as we crossed New York City's First Avenue at Forty-second Street and approached the main entrance to the United Nations Secretariat Building one bright summer morning. As we gazed up at the sturdy skyscraper of glass and steel for the first time we wondered how it would feel to be part of that international civil service. Most of us had studied about the United Nations at college and had read accounts of the General Assembly and Security Council debates. Now we were to give our full work services to the United Nations for eight weeks to study various aspects of the organization and its Secretariat.

Two months of work together for the United Nations made firm friends of 36 students from 28 nations who took part in the intern program. Among the participating students were the five shown here at one of the outings arranged for the group. They are left to right, Brian Crane from Canada, Rolf Schodar from Norway, Nancy Gouinlook from the United States, Karl Kisler from Austria and Shaukat Awan from Pakisthan.

(Photograph courtesy of 'The Christian Science Monitor').

Our group was like a little United Nations. There were 36 of us, all students or civil service trainees, from 28 countries all over the world. Our homes were in lands as far apart as Iceland, New Zealand, Syria, Burma, and Ecuador. We had been chosen for the United Nations summer intern program by a U. N. selection board, on the nomination of our respective governments. Except for France and the United States, each country sent only one student. The United Nations has an extensive training and research program for civil servants, students and other specialists in international affairs; the summer course, specially designed for student needs and held every year, is part of that program.

Once in the Secretariat Building we soon became aware of the inter-

national atmosphere in which we were to work. The director of the intern program, G. N. T. Widdrington of Canada, greeted us. He is bluff, good natured with an infectious chuckle, and he never forgets a name. His assistant Philippe Du Nouy, is from France. Thanks to his spontaneous sense of humor, there was never a dull moment when he was around. The third member of the trio most concerned with the interns is Miss Miriam Nixon from the United States.

Each member of the group was assigned to a department of the Secretariat, according to his field of study and past experience. Each then became in effect, a working member of the Secretariat. Some interns helped staff members with their regular work; others were given special projects to complete. For instance, four students - from Iran, Denmark, France and the United States ..were assigned to the Division of Human Rights. The student from Turkey went to the Division of Economic Stability and Development. Another, from Sweden. went to the Population Division.

I was delighted with my assignment to the radio news room in the Department of Public Information. There we wrote the radio broadcasts which the United Nations transmits from the eighth floor of the Secretariat Building to points all around the world, 24 hours a day. Despatches are broadcast over facilities of the Voice of America, the British Broadcasting Corporation, and Canadian stations, and vary in length from five to 15 minutes.

Fortunately, I had recently completed a radio news writing course at Stanford University, in the Pacific Coast state of California and within a few days I was writing part of the United Nations morning, afternoon and evening news summaries. The broadcasts are written in English. Copies are mimeographed immediately and rushed to the different language sections, to be translated. It was a great event for me to witness the translation into Spanish of one of the first programs I had helped to write, and to hear it broadcast to Latin America.

My supervisor was a highly qualified Mexican, with considerable United Nations experience in Palestine and the balkan area. He, too had a lively sense of humor, was enthusiastic about his work and was esteemed by his colleagues. In addition, there were a Norwegian, an East Indian, a Frenchman, four Americans, and myself from New Zealand.

However, there was more to the United Nations intern program than the work in our assigned departments, though that was the most time-consuming part. Every day the intern group gathered to hear hourly lectures from U. N. officials ranging in rank from assistant secretary general to section chief. If our daily work made us more aware of the driving spirit behind the U. N. Secretariat, the lectures did more than anything else to give us a clear idea of the structure of the U. N, and the specialized work of many of its departments and agencies. For instance, we no longer were mystified when someone referred to the SG, to UNKURK, the TAB, UNSCOB, or UNICEF. The SG-Secretary General Trygve Lie—has his offices on the thirty-eighth floor of the Secretariat Building.

But the lectures were not mere explanations of abbreviations. Two of the most impressive speakers were the Nobel Peace Prize winner, Dr. Ralph J. Bunche of the Trusteeship Department and the Assistant Secretary General for Public Information, Benjamin Cohen. Other lecture highlights were provided by the Chief Interpreter of the United Nations, Nicholas Orloff, who told us the story behind smultaneous translation, and by Serge Sotiroff of the Division of Narcotic Drugs who gave a fascinating account of the U. N. effort against the narcotics trade.

In addition to the lectures we had the opportunity of attending meetings of several United Nations councils and commissions. During our intern period the Security and Trusteeship Councils were in session. The spotlight was on the Security Council which was considering shipping restrictions in the Suez canal. As interns, we had excellent seats in the Council chamber, and it was a new experience to come face to face with world diplomats who previously, had been merely names in print—particularly Sir Gladwyn Jebb of the United Kingdom and Warren Austin of the United States.

All of these experiences Contributed to our developing understanding of the United Nations work and problems. In addition, we were given plenty of literature to read — pamphlets, charts, and descriptive booklets containing a useful assortment of U. N. facts and figures.

Besides all of our duties at the Secretariat we had an extensive social itinerary of outings, dinners, and dances, for the organizers of the intern program hoped that, by our associating as an international group, we would come to understand each other better and perhaps be more tolerant toward other peoples. We exchanged ideas on current world problems and discussed conditions in our individual countries. We were especially delighted to see students from two nations whose governments were engaged in a bitter dispute become firm friends, thus showing that such a dispute is no barrier to friendship between peoples.

It was a rare opportunity for me to hear a Norwegian student describing the grandeur of Nordic fiords, an Austrian recalling the thrills of skiing in the Alps, or a Turk explaining the fruits of the Marshall Plan in his country. We were sorry to say goodbye after two months of friendly association although many of us doubtless will meet again. As we left on the last day of the program, I know the United Nations meant far more to each of us than before.

Periodicals

THE EDUCATION QUARTERLY
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As usual the number beams forth with valuable contributions by eminent educationists and with comments on national and international topics of current interest. In an article entitled 'Research in India,' Shri K. S. Acharlu offers suggestions regarding the fruitful application of research data to school and University education in India. Shri K. P. Chaudhury deals with the 'Teaching of History' and gives a draft of a graduated History Syllabus for different school grades. In another article, Prof. Samuel Mathai offers certain suggestions for solving the problem of wide divergence in University Standards.

Besides Book Reviews and Index of articles, special descriptive articles dealing with the Universities of Commonwealth, the interesting Springfield experiment, the American citizenship project etc enhance the value of the number. A more interesting reading is Mr. K. G. Saiyidain's light couserie on his recent visit to Kashmir and Ceylon, spotlighting the achievement of villagers' voluntary effort in constructing new school buildings, etc

The number has an improved lay-out and cover design and carries a pictorial feature. M. S.

We might have echoed the words of Dr. Bunche when he received the Nobel Peace Prize that "United Nations exists not merely to preserve the peace, but also to make change — even radical change—possible without violent upheaval. The United Nations has no vested interest in the status quo. It seeks a more secure world, a better world, a world of progress for all peoples."

—*The Christian Science Monitor.*

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